A Discovery of Faith;

Wherein is laid down

The Ground of True Faith,

Which Sanctifieth and Purifieth the heart, and worketh out the Carnal part.

SHEWING

The Way that leadeth to Salvation:

WITH

The Difference betwixt the two Seeds, the one of *Mount Sinai*, which tendeth to Bondage; and the other, which is the immortal Seed of God, begotten by the immortal word, which liveth and abideth for ever.

Being as Isaac was, the childe of the Promise, and of Jerusalem which is from above, which is the mother of us all that are of the immortal Birth, begotten not by the will of man, but by the will of God; and born again of Water and the Spirit, baptized into one body, and made to drink into one Spirit, having Fellowship with the Father and the Son, all springing from one root, and growing into one Body, a habitation for God through the Spirit.

The difference betwixt

The Living WORD and the LETTER.

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1 John 4. 6. *We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the Spirit of truth, and the Spirit of Error.*

London, Printed for *Giles Calvert*, at the Black Spread Eagle at the west end of *Pauls*. 1653.

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An Epistle to the READER.

Christian Friend.

THis ensueing Treatise was not written for swine to snuffle upon, and so cast dirt upon it with their dirty noses, but from the flowings of love to tender desires, that they may minde what begets the desire to Righteousnes, and so comeout of all mens Words and Writings that doth arise out of the corrupt nature; for they are filthy and unclean, the heart of man being deceitful, and that above measure, and all words and writings that arise out of the first nature are corrupt and earthly, and there is no life in them, but for the dead minde that is carnal, which knoweth not the things of God, therefore do they not know those that are begotten to a lively faith in God, which purifieth their hearts, and worketh out the carnal part, that did delight in the unclean conversation of the world, in conforming to the customs and fashions of the World, in Capping and Cringing, Bending and Bowing to men of corrupt hearts, and unpure mindes, all being earthly and brutish, following the imaginations of their hearts; idolizing the creatures, falling down to worship men more then God, fearing to displease men of Corrupt hearts, and unclean conversation, for some self end or other, not regarding the command of Jesus Christ, who saith Fashion not your selves like unto the world, for the fashion of the world passeth away, & again saith he be not conformed like unto the world, but be ye transformed, by the renewing of your minds; neither be ye men pleasers, for he that is a man pleaser, he is no longer the servant of Jesus Christ, who did not seek to please men, but did the wil of his father, in reproving sin & evil, and testifying against the deceits of the world, and that was the reason why he was hated of the world, not for any evil, but because saith he, I testifie against the World, that the deeds thereof are evil, therefore do the world hate me; and the fair sayers then came to him and tempting him, saying, Master we know that thou teachest the way of God truly, and that thou carest for no mans person; and the subtil serpent in the Pharisees lay at catch, and laid snares for the innocent, to betray him into the hand of sinners, that they might have to accuse him to put him to death, and the Pharisees with the chief Priests, they sought out false witness to put him to death, because he did testifie against their deceitfulness, hypocrisie and dissimulations; and the blessed Spirit in him seeing the envy, subtilty and venom that lodged in their hearts, and covered over with fine words, and fair pretences, being wise to do evil; he said to all that are of the seed of Abraham after the Spirit, born again of the same Spirit, beware of

the leaven of the Pharisees, which is hypocrisie; for, saith he, the children of the world are wiser in their generation, then the children of the light; therefore be ye wise as serpents, and harmless as doves; but beware of the leaven of the Pharisees: now they are alive, the same seed of evil doers to persecute, and lies in wait to destroy the simple ones, who are guided by the pure Wisdom of God, and are Redeemed from their vain conversation, and walks in obedience to the Commands of Iesus Christ, being guided by the same Spirit: God sending the Spirit of his Son into their hearts, crying Abba Father; and saith the blessed Spirit of truth, Have no fellowship with the unfruitful works of darkness, but rather reprove them, Ephes. 5. 11. but he that departs from iniquity, makes himself a prey; and because that there is not a Running with them into the same excess of Riot, therefore speak they evil of them, as of evil doers, calling them Quakers, or what they can invent, to make them odious in the eyes of the world; but tis nothing but the seed of the serpent that doth so; and it is known by the Spirit of the living God, where Iesus Christ is made manifest in Spirit, having destroyed the works of the devil, the Spirit of truth and righteousness living in them, it lets them see, how the seed of the serpent lies upon the earth, and grows in the earthly delights; and is covered over with an earthly Profession, and brings forth nothing but weeds and tares, which is for the fire, and must be burnt up by the Lord God Almighty, who is the heart searcher and tryer. Now friend, if thou do but with a single eye, read this little ensuing Treatise, thou wilt not finde any gilded expressions in it, that doth arise from the wisdom of the flesh, for they do but feed the fleshly minde, which must be destroyed with a sore destruction; let me intreat thee, that when thou readest, thou may first return into thy own spirit, and see how thou standest in the fear of the Lord, which is to lay aside all evil; and see that thy understanding be kept open as thou readest, and thy minde free from all hard thoughts, and opinions of men, which ariseth out of the dark nature, stand free out of all mens words, that doth arise out of the corrupt nature, and give thy deligence & attention to what thou readest as well within as without, and it will shew thee the way that leadeth to salvation, and the true guide which it is written from, that thou mayest have union with him in the life and substance of it without all question or doubt, to live in the life and power of the truth it self; for as the lightning cometh out of the east, and shineth into the west, so shall the coming of the Son of man be; wait wholly within, and sink down into the eternal love, and thou wilt see me and the rest, that we are in the unity of that one Spirit, where love is bread, the daily bread, where the souls refreshment is for to be had, which makes the heart exceeding glad. Thine in the Vine, Rich: Farnworth.

A Discovery of Faith:

WHEREIN

Is laid down the ground of true Faith, which sanctifieth and purifieth the heart, and worketh out the carnal part.

Aith purifieth the heart; All who are of faith, are of *Abraham*, they are of one seed, come out of their native Countrey, Kingdom and Fathers house; they are of one Faith, all of one Faith, if ten thousand, all Faith in God, which purifies the heart, is one Seed if ten thousand: the Letter is not the Faith, nor the Letter is not the Seed: many profess the Letter, but are not all of one Faith, and this is because they have not the true Faith, which purifies the heart; but it is a formed Faith, so your hearts are full of deceits, passion, envy, crookedness, corrupt, vain Conversation and strife; and thou that art there hast not learned Christ: To profess all the Scriptures, and have them in thy notion, wit and memory, yet have not Faith, but the wisdom of the world, which is carnal, sensual and earthly, and the earthly minde, applying the earthly letter to the earthly minde, and the devillish nature lodgeth within, killing and devouring the just, where it is risen within; and men and women are brutish, and heathenish, and heathens know not God, and all you that know not God at this present are heathens: So examine whether you have Faith or no; Faith gives the victory over the world, and then he comes to the end of the world: now you must see the world to be set in your hearts, and the world by their wisdom, which is earthly and carnal, knows not God; for God is pure, and cannot behold iniquity: Now thou that saith thou hast wisdom, see if thou know God, or have seen him face to face: *Jacob* saw him face to face, *Moses* saw him face to face; and thou that sayest thou hast Faith, art thou of *Abraham*? for they that have Faith, are of *Abraham*; see if thou canst witness the Scriptures for thee to apply the Prophets inheritance, the Apostles inheritance, or *Abrahams* inheritance to thy self, and to thy condition, thou thief, the Lord is against thee that steals the word from thy neighbour; Behold, saith the Lord, I am against them that saith, He saith, and useth their tongues, and I have never spoke to them, saith the Lord. And do not all the worlds Teachers, and people, all apply the Scriptures, and

1 John 3.3. Gal. 3.7. Gen. 12.21. 1 John 3.3. Gal. 3.27,28. Mat. 15.19. Ephe. 4.20. Iam. 3.14,15.

1 John 5.4. Eccles. 3.11. 1 Cor. 1.21.

Gen. 32.30. Exod. 33.11. Gal. 3.7.

Jer. 23.30,31.

John 1. 1. — and say he saith, and calls the Letter the Word, and so live in heat-
say, and deceive your selves and others: When as the Letter saith,
Heb. 4. 12. God is the Word; and the Letter saith, *The Word is sharper then a two edged sword, and it divideth asunder*; but it doth not say, that the
John 15. 3. Letter is sharper then a two edged sword, and you are clean through the Word, but not through the Letter; and the Letter saith, *The Word is a hammer*, but it doth not say the Letter is a hammer; and
Jer. 23. 29. the Letter saith, *The Word is a fire*, but doth not say, the Letter is as a fire: O hear you outside faiths, and you outside minders, whose faith is without God, formed and imagined in thy minde; you have the nature of the Devil, to murther; and the nature of the heathen,
Psal. 2. 1. to rage; the nature of the man-slayer, to envy; and you take the Letter for a cloak, and say you believe in Christ, in the Lord Jesus.
Isa. 3. 18. 19, 20, 21, 22, 23. O Hypocrite and Dissembler, awake, awake! O you blinde guides, which have lain long covered, but now the Lord is uncovering you, now he will strip you of your mantles, of your vails, of your broidered attire; now your bracelets, and your boners, and of your
Isa. 3. 16. nose-gaiss; and now thou scarlet coloured harlot that is covered, mincing with thy eyes, and tinckling with thy feet, and thy broidered hair, now thou hast time to repent, repent, turn to the Lord; but thy own ways thou hast chosen, and the vain imaginations of thy own heart thou followest; so thy own delusions and fear, the Lord will bring upon thee: and all you that say you have faith, you gather a great company together, and you profess Christ, and you have been a long time taught, some thirty years, some forty, some fifty, some sixty, some fourscore, but how many of you have one Faith, and one Seed and Witness: examine your selves, and deceive not your own souls; and you that do profess you have faith, you say the Letter is the light, and the Scripture Letter is the Word, and the Steple-house is the Church, and the sprinkling of Infants is the baptism which you baptize them into, and you have a Teacher, and he teaches you these things, and he is called of Men Master, which Christ cryed
Mat. 23. 27, 28 wo against, and hath the chiefest place in the Assemblies; but all this while, see how many of you are of one faith, and how many of you would lay down your life one for another, and to let your yea, be yea, and your nay, nay in all things; that which purifies the heart, comes from one, and draws to one, if they be ten thousand, they are one.

But these are them who are purified: now you shall see a difference
1 John 2. 20. 27 between your faith, as you call it, and the Saints faith; for the Saints
1 Thes. 1. 1. said, their light was Christ, and it was within them, and the Saints
2 Cor. 12. 13. Light, and the Saints Word was God, and their Teacher was the
John 1 9 Anointing, and their Church was in God, and that was their Baptism
John 1. 1. with one Spirit, into one body, and Jesus Christ the substance of the
Mat. 23. 6, 7, 8. Prophets, the end of them and of *Moses*: them that were called of
Gal. 6 7. men Masters, and was got up into the chiefest place in the Assemblies,
2 Thes. 1. 8. he cryed against such, and such you hold up: And are not all your Teachers

Teachers called of men Masters? do you think God will be mocked with your words? though you may take him for your cloak a while, he will come with flames of fire, and will recompence upon all you: he that follows him obeys him, and he that doth obey him, doth not hold up that which he cryed out against: *Herods* hard heart exalted, he gathered all the chief Priests, to know of them where Christ should be born, and they said, in *Bethlehem* of *Judea*, it is written, so saith the Prophet; here they could tell by the Letter where he should be born, and when he was come, they had no faith in him: and all you now that tell by the Letter, where Jesus Christ was born, where he was crucified, at *Jerusalem*, and to say he hath dyed for all; yet here is no faith in Christ, though you may know all this by the Letter except that you can witness the life that you live is by the faith of Christ, and there the Apostle speaks his life, and you take his words: now every one in particular, who comes to witness Jesus Christ, must witness him born in them; and Christ is not the Letter, for the Letter is death, it is a declaration of Christ, and all who have Christ made manifest, the works of the Devil are destroyed, and if thou canst not witness the works of the Devil destroyed, Jesus Christ is not yet made manifest, therefore what thou dost profess, a thing without thee, and thy heart is full of deceit, and no faith at all, no not so much as a grain of mustard seed, and a grain of mustard seed is but a little thing to the outward eye; but thou art proud *Lucifer*, who art mounted up with thy knowledge, when thou art thrown down, thou shalt see that thou hast no faith: For all who are of Faith, are of *Abraham*, they are one Seed, one Heart, yea, written in one anothers hearts; therefore all you who follow this customary teaching of the world, see how many of you are of one heart and one soul: now you shall see your selves without this faith, perverse one to another, fighting and brawling, and devouring one another, sporting and living in wantonness, fulness, gluttony, and abundance of idleness, devouring the just, and the Creation: see that these be the sins of *Sodom*, just *Lot* vexed his righteous soul, with all their ungodly deeds: now where souls are raised up by the same power, are grieved with you, the same generation and nature as was in them, and you envying one another, quarrelling with one another for the creatures, yea for old hedges, old houses, going to Law one with another: and here you shew Priests and people, that your affections are in the earth: now your Teachers who are examples, go to Law, so do the people go to Law one with another, which shews that there is not a wise man amongst you: and so your conversation is in the earth, our conversation is in heaven: and thy affections that are in the earth, thou hast nothing to do to profess the Saints conditions, for thy minde is earthly, lusting after earthly things, which passeth away, and so evil conceivings lodges in thy minde: therefore all men and women, profess no more then you do possess: For no man in the *land* that holds up that which Christ speaks against, hath faith in Christ, neither

Mat. 3. 1, 2, 3, 4.

Gal. 2 20.

John 5. 29. 40.
1 John 3. 8.

Matt 17. 20.
Gal. 3. 7.
2 Cor. 3 2.

2 Pet. 2. 7.

1 Cor. 6. 5.
Phil. 3. 20.
Col. 3 1.

1 Pet. 4 20.

neither People nor Priest, for who had faith in Jesus, denyed the Priests, which were true types of him, and who hath faith now denies all the blind Priests, who are types of nothing, but are Antichrists and them hath God never sent.

ALL people weigh and try your selves, where you are, whether you be in the state of *Ishmael*. *Ishmael* was the first birth, and he was a scoffer, an Archer, his hand was against every man, and all you, who are in the first birth, are *Ishmaels*, scoffers, meckers, and wilde as *Ishmael* was, who was a wild man, whose hand was against every man. *Isaac* was not so, the second birth, he was the seed, in him was none of the first nature, so all who are of the same Seed witnesseth him, and witnesses the other; and *Esau* was the first birth, and he was a profane person, a cunning hunter, having the fat of the earth, bearing the sword, who was a place for Dragons, a wilderness, and desolate, whose portion was *Mount Seir*: and all you who are in the first birth, are as hee was, are ye not seeking after the fat of the earth, bearing the Sword, and a Wilderness, devouring one another, cunning hunters, hunting up and down, whose portion is in *Mount Seir*, all striving for it; but *Jacob* his portion was not such, he was a plain man and perfect, dwelling in Tent, God saw no iniquity in him. O Man and Woman, art thou here, art thou plain? art thou perfect? dost thou dwell in Tents? A standing place, doth God see no iniquity in thee? this was *Jacob* the second birth.

Gen. 21. 9.
Gal 4. 29.
Gen. 16. 11, 12
Gen. 21. 12.
Gen. 25. 25.
Gen. 25. 27.
Gen. 27. 40.
Isa. 49. 17.
John 3. 3.
Gen. 25. 27.
2 Cor. 5. 17.

Now all people, flatter not your selves, read your selves whether you be in the first or second birth; there is a light within you, will tell you hearkning unto it, which will condemn you to God if you lye: therefore be just and fear the Lord, for dreadfull is he, and terrible to the Wicked; for the fear of the Lord keeps the heart clean; and *Cain* was the first, and *Eve* was deceived in her first birth, and *Cains* sacrifice God did not accept, he was in envie, a murderer: And all you who are in the first birth, you are in envie, and God doth not accept your Sacrifices; Read your selves, and honestly consider, while you have envie in you, you are *Cains*, while you are in the first birth you are *Cains*, and your sacrifice God doth not accept. *Abel*, the second, was not so, he was not a man-slayer, he did not envie, he was a righteous man, and his Sacrifice God did accept: so all who are come into the second birth, to offer up a sacrifice according to the Scripture, in righteousnes to God, God doth accept them as its his own. All holy praises bee unto thee, O God for ever, who art righteous, and delightst in righteousnes; who art holy, and delightst in holiness; who art pure, and canst not behold iniquity; for the workers of iniquity must depart into cursing. Thou maist say thou art redeemed by the precious bloud of Jesus Christ, but they that are redeemed, are redeemed from their vain conversation; now canst thou witness this, that thou art redeemed from thy vain conversation, by the precious bloud of Jesus Christ: All

1 John 1. 5.
John 1 9.
Mal. 4. 1.
Gen. 4. 5.
Gen 4. 8.
Isa. 1. 11.
Gen. 4 4.
Mal. 4. 3, 4.
1 John 5. 6.
Mat. 25. 41.
1 Pet. 1. 18, 19.

who

who read these things, read your selves, and see if you can witness these things, read them not without you but within; Things have bin long put afar off, the Apostle told of an *Esau* amongst them then, the Prophets told of an *Esau* then, and the Apostle told of a *Cain* amongst the Saints, and the same nature that was in, the first birth, the second birth is, they that come to witness it, know it; there's but two Seeds, two Wayes, read your selves, light and darkness: see whether you are in; he that walks in darkness the fruit of darkness shews it; he that walks in the light, the fruits of the light make it manifest, Let your light so shine before men, as that you may glorifie your heavenly Father, which is in heaven; He that walks in the flesh, the fruits of the flesh makes it manifest, and shews it forth; and he that walks in the Spirit, the fruits of the Spirit shews it forth: so deceive not your selves, God will not be mocked with words, and doe not take him for a cloak, making a profession, and live in deceit; for woe unto him that is covered, and not with the Spirit of the Lord: therefore slay your selves and see, and be not hasty, nor rash, nor fierce, but honestly slay your selves in the Lord, and see your selves the Prodigall, when he saw himself what hee had done, went home unto his Fathers house; and thou hast read of a Prodigall in the Scripture that fed among Swine, but dost thou see thy self to be the Prodigall feeding among the Swine, feeding on Husks: Is this opened unto thee? dost thou know what this Husk is, thou must not read this Parable without knowing it, but within thee; when thou seest thy self, thou wilt witness this thing with me, when thou art come to thy Fathers house, thou wilt rejoice with me, and see that thou hast bin feeding among the Swine, the Letter, the outside which profits not.

Rom. 9 13. Amos 1. 11. Mal. 1. 2. Gen. 3. 15. 1 John 2. 11. 1 Joh. 1. 7. Mat. 2. 16. Gal. 5. 19. 20, 22. Gal 6. 7. Isa. 3 1. Luke 15. 20, 16

To all that love the Lord Jesus Christ, and turns away from Fables, light Speeches, filthy talking, cursed Speaking, idle Jesting, and walketh in cleanness of life, who have Families, Children, and Servants, I charge you by the Lord be patterns and examples to them, and all in Wisdom and gravity, in holiness and righteousness, teaching Children humbleness, meekness and tenderness, which leads to the fear of the Lord, and let no corrupt communication come out of your mouth, lest children and Servants learn it, and there thou art a pattern of evil: Nor so filthy jesting, nor light Talk, lest thou be an example of evil, for one teaches and learns of another; and while the evil cunning deceit lodgeth, its hateling and inveuring evill, and so others learns of it, and so who are wicked, learns wickedness, and grows up in it: Therefore all you who are lovers of Jesus Christ, shun the occasion of such, and have no fellowship with such, for they be unfruitfull workers, but rather reprove them: And you which be Servants fear the Lord, and be diligent serving the Lord, who have Dames, Masters and Mistresses, as they call them, which live in ryoting, drunkenness and pride, excesse and lying, oaths, foolish songs and jesting; shun the occasion of such, for they are evill examples; and practise not such things, but wait upon the Lord; and whatsoever ye doe, doe it

for 61.

it to unto the Lord, but not you that hate Families, that love the Lord Jesus Christ, and all his Saints, read in power, love and mercy wife multiplyed among you, and you that be Servants, labor in love as unto the Lord, and children walk in love and soberness, so God is the head who is love amongst you all to be a family of Love; and all the creation is the Lords, and all that you doe, doe in as unto the Lord, not with compulsion, rigor and hardness, for that's the loathful Servant that lives in the earth without the fear of the Lord.

Thou that hast applyed all the Promises, Redemption and Salvation, thou art see to thy self is but nothing but curses, woe, misery, and condemnation, and destruction for that nature, and self is out of the truth, and is not reconciled to any things he that is reconciled to God, is reconciled to all things, he is come out of death, which hath past over all, he is not of this world, he sees all the world passeth away, he is escaped from the pollutions, he hath put off the body of sin, with the filth of the flesh, it is he by whom all things were made in the beginning, and who were with him when all things were made: Who are of the world, knows him not, but to a preserver, and it is he that rejoyceth in the heavens, which the world cannot comprehend, this is he, whose words are the words of life, he is a saviour, but they are destroyers: Thou that canst contain this, hast hold upon eternal life; thou that hearest his voice hast life, he that hears the voice of the Son of God shall live.

The death which hath past over all men, is but one, and Christ Jesus took upon him not the nature of Angels, but the seed of Abraham, which the death hath past over; now thou that hast not the same Spirit that raised up Jesus Christ from the death, is none of his, and all the promises is to the seed, which seed is but one, which is Christ in you, who are of Faith are of Abraham, cald out of the heathenish nature and worships, and out of their native Countrey, as Abraham was, and are of Abraham, and thousands do witnesse it, one Faith, one seed.

The difference betwixt the Word of God and Letter.

IN the beginning was the Word, and none knows this Word, but who are come into the beginning; now all people and Priests who can witness this? who are come hither? into the beginning, what our hands have handled, what our eyes have seen, what was from the beginning, the Word of life, this declare we unto you, who knows this Word is pure, and are made clean through the Word, are washed by it, are sanctified by it, are cut in pieces by it, & are divided asunder by it: This Word is a Hammer bearing down every thing, that the seed of God may rise up, and all who know this Word may come to the beginning, it is as a fire burning up all corruptions, and this is the Word that is nigh thee, in thy heart; And this is the Word which all the Prophets spoke from, and this is the Word that became Flesh, and dwelt amongst us saith the Saints; and this is the Word of life

life which the Apostles preached, the substance of all figures, types and shadows; and this is the Word which makes all the Saints one, that reconciles their hearts together to the Lord; this is the Word by which all things stands and remains, and are upheld, by his Word and power; and this is the Word which doth endure for ever, all who are born again of the immortall seed witness this Word with me: And now the Word is made manifest, the same as ever was, which gathers together the hearts of all people, which divides asunder the precious and vile, and of twain hath made one; and this is the VVord that lets see, that flesh is grass; and this is the VVord which was before any Letter was written, and all who have not this VVord, puts the Letter for the Word, and are in *Cains* nature, envying and murdering, running on swiftly; and *Cains* sacrifice God doth not accept, and all the Preaching, and all the Praying, and all your Reading, and all your Singing, and all your Expounding, and all your Churches, and all your Worships, and all your Teachers, and all your Baptismes, which are invented from the Letter, the carnall minde invents them; all this is for the fire, your profession must be gathered together in bundles, and cast into the fire, for they are the works of the flesh, proceeding from the first nature, & not knowing the Word of God, but only the Letter, ye crucifie the just, and ye get up in the justs place, quenching the light within you, the deceipt transforms in his place, as *Cain* did when he slew his brother *Abell*, he gets up into his brothers place, and said, *Am I my Brothers keeper?* so all you who crucify the just, ye are as *Cain*, for it is the righteous that God doth accept, the second birth; As you read *Cains* sacrifice God did not accept, but *Abel* the second God did accept, for he was righteous. And *Cain* slew *Abel*, because *Abels* works were righteous and *Cains* were evil: now all you who are in the first birth are *Cain*, in envy, manslayers, and your sacrifice God doth not accept: see whether you be in envy or no, now all that come to the Word, come before *Cain* was; All the Prophets of the Lord spoke from this Word, and then the false Prophets got the true Prophets form of words, but had not the Word: then the Lord sent his Prophets which had his Word, to cry against the Prophets that spoke a Divination of their own brain, and steal my Word from their Neighbor, and use their tongue, and say, the Lord saith, when the Lord hath not spoken unto them: and as it was then, so it is now, all the Teachers of the World speak a Divination of their own brain, and not from the mouth of the Lord, the Lord is against them now, I witnesse it by the same Word as ever was, and so they draw people unto the Letter, and tels them it is the Word, and to hearken to them, who speak their vain imaginations of it, so they bear rule by their meanes over the poor people, which the Lord was ever against, for God is free and he will have his people so; and his Gospell is a free Gospell, and his mercies are free, and his Grace is free; his Gospell is free to every Creature, and his Grace is free to every Creature; his Grace is not the letter, the Gospel is not the letter, his glad tydings is not the letter,

for many poor troubled Souls may lie in death and condemnation, and have the Letter: And these Teachers of the Letter, and there lay wounded, but no peace till Jesus Christ come; the glad tydings, the free Gospell, then will you witness with me, That the Gospell is a free Gospel, and not to be bought and sold for money, and the grace of God is free; *Ho, every one that thirsteth, come to the water of life; he that hath no money, come buy wine and milk without money and without price*; And hearken diligently that your souls may live, *And I will make an everlasting Covenant with you, even the sure mercies of David.* So all people consider, and see if you can witness your Souls are raised out of death, and you brought into this everlasting Covenant; for who can witness their Souls brought out of death, are come into the beginning; but thou that hast nothing but the Letter, and art spending thy money and thy labor, and not satisfied, spending thy money for that which is not bread, thou art following the greedy dumb Doggs, which never have enough: *Baals* priests, which have forsaken the right way, going after the error of *Baalam*, running after the way of *Cain*, who loved the wages of unrighteousness, who ever slew the just in the particular, despiseth the birthright, *Cain*-like slaying the righteous, and who sayes it in the particular, the same nature slayes it in the generall, where the righteous Seed guides and rules, and is the head; so the generation of *Cain* is but one, which is the first birth: Now loving the light, it will guide you to God from all men, that you need never look at man more.

That the Ministers of Christ, many of them, were Tradesmen, and no Masters.

TO all who are ignorant and blind people, who a long time have been deceived by blind guides, who have told you that Learned men and Scholars must open the Scriptures, which is a thing contrary to the Scripture, and crosseth the Scriptures to say so; for there was not many of them learned in the Letter, and spoke forth the life of the Scriptures which made learned men to wonder. *Paul* was a learned man, but while he was in that condition, he was an enemy to Christ, and that hinderd, but he was a strict Pharisee and a Persecuter; and when he knew Jesus Christ he denyed all his learning, and then hee spoke forth the Scriptures. He was a Tentmaker; *Amos* a Herdsman, a keeper of cattell; and the Apostles many of them Fishermen: These gave forth the Scriptures; these were the Ministers of God, made by God not by man: *David*, *Moses*, and *Jacob* were keepers of sheep, and such as these spoke forth the Scriptures. They were plain men, keepers of cattel; *Elisha* was a ploughman; these were plain men, and those were an abomination to the *Egiptians*; would it not be an abominable thing, and abomination to you who are *Egiptians*, and in the *Egiptian*-

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wisdom to see a shepherd or a Tent-maker come and preach, or a Fisherman to come and preach, which was not learned; or a Herdsman come among you and preach in the Kings Chappel, as *Amos* did, and they would not let him, and yet yee will make a trade of his words; or to see a man come from the Plough, or a Thresher preach; such kinde of men as these gave forth the Scriptures, taught of God, not brought up and taught and learned by the will of man, for by that learning no man knows God, but that knowledg lifts up in pride, and makes them Masters and lord it over people and creatures; but who are made ministers by the will of God, and not by the will of man, are Servants to all. Now here is a distinction between the Ministers of the world, and the Ministers of God, the one is Masters over all, the other is Servants to all; and they who are in their own will set up, the Ministers made by the will of man, and denies them who are made Ministers by the will of God; and they who are made Ministers by the will of man, say that the Letter which is carnall is the light; and that the Letter is the Word, the Steeple-house the Church, the 4. Books *Mathew*, *Mark*, *Luke* and *John* the Gospel; Hebrew, Greek and Latin these are the tongues; *Oxford* and *Cambridge* two well heads of Divinity; and the Letter and the Spirit inseparable; and the Spirit is in the Letter, and that learned men must raise it out: Now they who are made Ministers by the will of God, their Word is God, their light is Christ, their Church is in *God*, their record is the Spirit, their original is the Word, which was before all tongues, which opens tongues; their Gospel is Jesus Christ the lamb of God, prepared before the world was, which was before the World was, salvation is in God, the Spirit is within them, and they are the sons of God that are guided by his Spirit: The Spirit is not in the Letter, but it is within, as it was in them that spoke forth the Scriptures. So all people weigh and try your Teachers, and let the Scriptures be your rule, which you doe profess in words, the life of the Scriptures is the Saints rule and guide within them; the World professeth the Letter to be their rule, yet walk contrary to it; the Saints baptisme is with one Spirit into one body, the Worlds baptism is in sprinkling a little Water, which they say they baptise into the Church withall; there is not one example among the Saints for them to practise such a thing, yet professing the Letter to be the rule, they act contrary to it: Oh blind Hypocrites! the blind leads the blind, so both fall into the ditch: The bread the Saints break is the body of Christ, and the Cup they drink is the blood of Christ, and are all made to drink into one Spirit; and the Cup the World take is a little Bread and Wine, and they call that a Sacrament, which there is no Scripture for, and so shew forth the spirit of error; Who hath an ear to hear, may hear, and who can reach to these things, may receive them; the Ministers made by the will of God, their fountain is God.

A Letter of *James Nayler* to severall Friends about *Wakefield*.

JAmes a prisoner of *Jesus Christ*, unto all that love the appearance of our Lord Jesus Christ every where, grace and peace be multiplyed from God the Father, and from our Lord Jesus Christ; *My dear hearts, you whom the Lord hath manifested so much love unto, as to call you out of sin and death, and the world, all the delights and pleasures of the world, which fades away, up to himself, where is joy unspeakable, pleasures and riches that endure for evermore. Dear friends, watch and be sober, that you may hear the voice of your beloved when he calleth, and let not the precious proffers of the love of God be tendred in vain; while you have an ear open to the world, you cannot hear the voice of God, so that you have bin made to groan under it: how long have you been deceived by it all your time, promising peace, fulness, and satisfaction, but have bin brought to cry out of oppression and deceit, and your cries are come before the Lord of Sabbaths, who is your rest, and he is now appeared to deliver you, and set you free from bondage, that you may serve him alone. And now take heed of consulting with your old master; hath the Lord been so mercifull unto you, as that he hath set your faces out of* Sodom *and* Egypt *towards the promised land, O take heed of looking back, lest you be taken captive, and led back again, and so you come short of redemption, and your faith fail you, and so you come short of the promise, for unbelief cannot enter into the rest; but you, Dear friends, put on resolution, put on strength, be valiant for your freedome, cast off every weight, follow your Captain the Lord Jesus Christ, who for the joy set before him, indured the cross, despised the shame, and so entred into rest and glory. Take heed of halting between God and the World; what agreement can there be or what peace, while you are married to the world? Your thoughts turn in thither, and you are adulterated from God, who gives you all good things, as so many tokens of his love; hereby is the broken language brought forth, and you cannot speak the pure language of the land of rest. And while you give way to that in you, which leads you to look back to what is behind you, you keep your selves in the wilderness and darkness, and lose your way, and know not where you are, grieving the holy Spirit of the Lord which hath appeared unto you to guide you: but (O friends!) mind your guide, and follow him; Arise, shine, your light is come, and the glory of the Lord is come upon you, the night is far spent, the day is at hand, even the day of Sions deliverance; Arise, come away all you that love her, come off from the World and worldly things, come into the life, lie no longer in death and dead things. Awake thou that sleepest, and stand up from the dead, that Christ may give thee light: Come forth, come forth of all created things, witness your redemption to all the world, that you are redeemed from the earth up to God, out of all kindreds, tongues, people, and nations, to reign as Kings and Priests for ever, above the world, sin and death, triumphing and treading upon all that would take you captive: This is the day of your deliverance, own it with the loss of all fading pleasures, make it appear to all the world, this is the day you waited for, even the day of your joy, but of the worlds sorrow: A day of blackness and gloominess, a day of fear and trouble to them that oppress you; a day wherein the Kingdome of Jesus Christ shall be exal-*

exalted, and all the kingdoms and powers of the earth shaken; a day wherein the Lord will avenge the power of him that is too strong for him: Rejoyce, rejoyce ye meek of the earth, shout for joy ye poor despised ones, whom your Brethren have trodden upon, and have cast you out, and you have been made their mocking-stocks for the truths sake, Sing and rejoyce, the voice of a King is amongst you, and he will marry you to himself in righteousness, purity, and holiness, and will rejoyce over you, as a bridegroom over the bride, and you shall be for a crown of glory in the hand of the Lord, and a royall Diademe in the hand of your God. O my dear hearts, my desire to God for you all is, that you might come to see what unspeakable riches is laid up for you in Jesus Christ, which is hid from all flesh, neither can you see it while you live in the flesh; and while you continue your love to the world and worldly things, you keep out the manifestation of the Fathers love, for your hearts cannot receive both. Now shew your selves wise men, choose that which is eternal, here is light and life tendred you in Jesus Christ, freely out of the Fathers love, freely receive life and love, and shew forth life and love to God again, by giving up to him all you have and all you are for Christs sake, that so you may come to receive all again with Christ, who is the fulness of the Fathers love, and in him are all good things needfull for this life, and that which is to come, even the earnest of your inheritance which none can take from you, which once being received, you shall never hunger more, having a well spring within, even the witness of eternal life and love; and as Christ appears, who is our life and love, so shall life and love appear, spring, blossom, and bring forth fruit towards God and man; that so being raised with him from death and dead works, you may henceforth live unto God, and being brought into oneness with him, and purity, and holiness, you may be one amongst your selves, of one heart and one minde, speaking one and the self same thing, and having the same care one for another, as for your selves. And take heed that there be not in any of you a principle of self-love, which once having, will lead to separation and division, casting a stumbling block in the way of the simple, and so they that are weak being defiled and turned back into the world. And I beseech you brethren that you mark them that once set their faces towards Sion, but not being willing to deny the world, and take up the Cross, have consulted with flesh and blood, and turned back into Egypt again, of such take heed, knowing that the same spirit that hath wrought in them deceitfully, will not cease to work by them to deceive others to maintain its own Kingdom; but you standing fast in the pure light of Christ, you shall see whither these return, and the cause of their returnings, and that the end of such is worse then the beginning; but there must be such, that they who are approved may be made manifest. But you my Brethren, be ye so far from following such, that their falling away may cause you to watch and search by what power you stand, and so a pure fear may be preserved in you, by which you may be kept in the way that leads to the Crown which is immortall: for it is he that overcomes that must wear the Crown, wherefore faint not, nor think any thing hard, the Lord cals unto you, nothing must suffer but that which is to die, that your souls may live: O your light affliction worketh for you a far more exceeding weight of glory, while you keep your eye to that which is invisible, wherefore give up your selves to his will in all things. Stand in the will

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of God in your present condition, you are my joy in the Lord; let my heart be refreshed to hear of your stedfastness and growth in the Truth. Take heed of propounding ends to your selves in any thing, for that leads out of the way of God, and gives way to your own wisdom; and so you seek to preserve that alive which is appointed for death, and so you maintain war against God, and know it not, and in this condition you can have no peace, while the enemies are in arms against your peace. O, dear Friends, you are in my heart, my prayer to God for you is, that you may be kept blameless to the coming of our Lord Jesus Christ, blessed for ever. My fellow prisoner, and dear companion in the Lord salutes you all: Cease not to pray for us, that we may be kept to his praise, who hath counted us worthy to suffer for his Name, we are well, and in great peace, kept in our Father's love; above all, we are often brought to stand and wonder how we are kept in the midst of the fire, and yet not consumed; and the more that the enemy rages, the more are we kept in peace within: Here are strange Devices used to insnare us, to get ought against us (true or false) but all is Ordered by a power the World knows not. God is our strength; Rejoyce with us all, dear Friends, and praise his Name for evermore, for he is worthy, for his Mercy endures for ever.

JAMES NAYLER.

A Prisoner at *Appleby* in Westmorland for the Truths sake.

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